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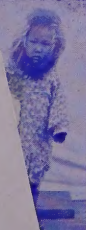


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The ALASKA SPORTSMAN

Book of Totems
and Indians

With Cartoons and Alaska Oddities



THE ALASKA SPORTSMAN

BOOK OF

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TOTEMS AND INDIANS

WITH CARTOONS AND

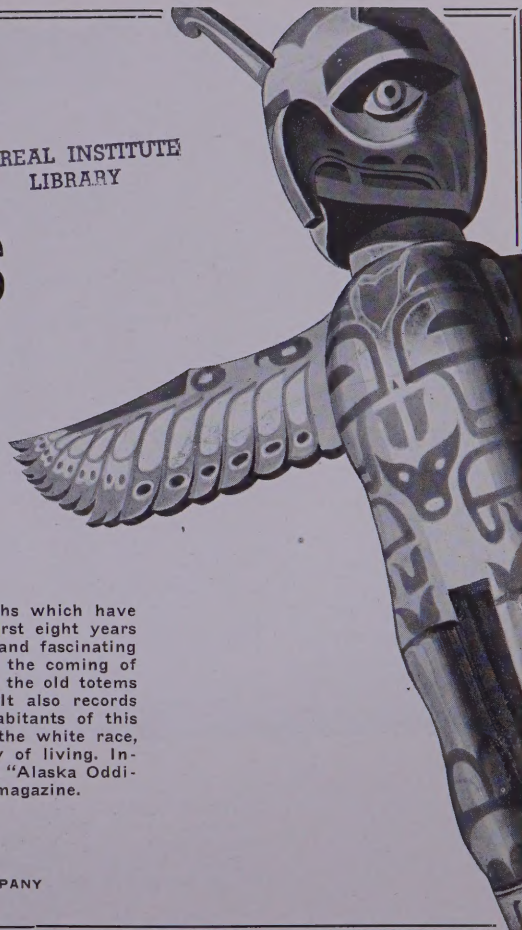
ALASKA *By Weil*
ODDITIES!

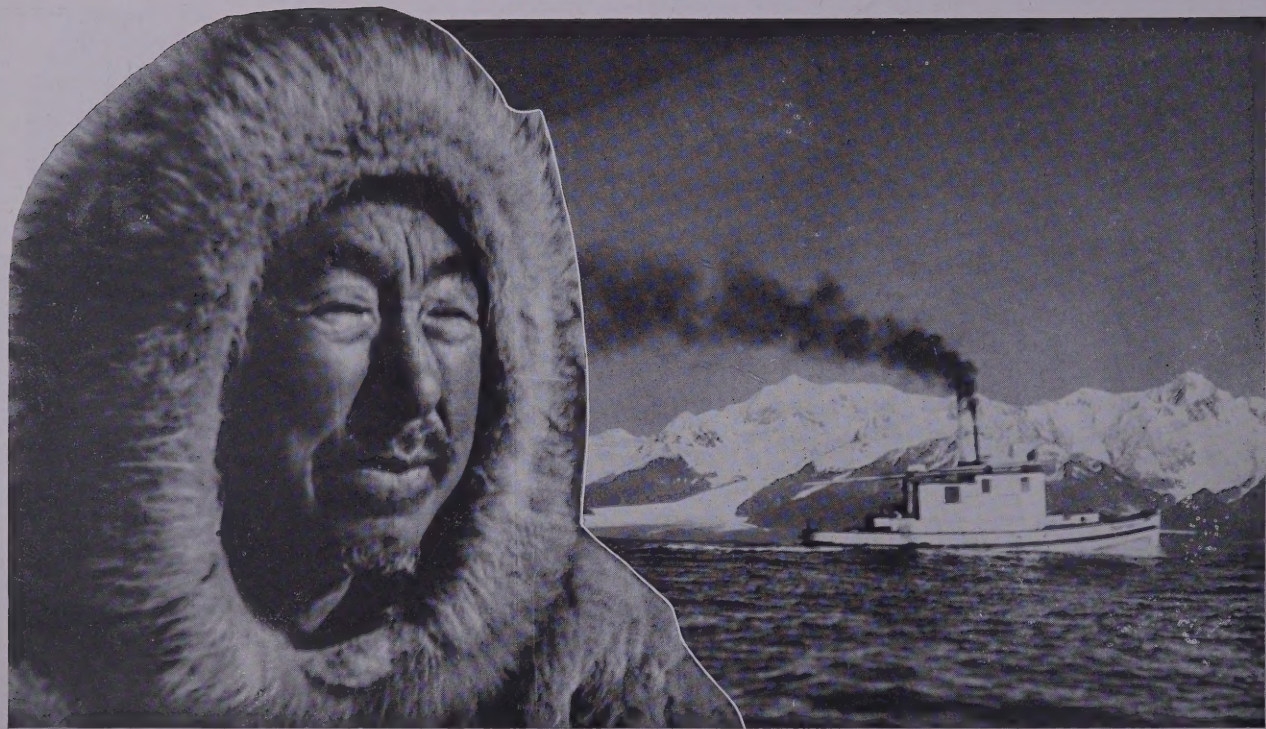
This book, containing reproductions of photographs which have appeared in The Alaska Sportsman during the first eight years of publication, is intended to picture the unique and fascinating life lived by Alaska Indians and Eskimos before the coming of the white man and to present pictures of some of the old totems carved by the Indians of Southeastern Alaska. It also records changes that have come over the aboriginal inhabitants of this great Territory since the coming of the men of the white race, and the natives' adoption of the newcomers' way of living. Included also are a series of humorous cartoons and "Alaska Oddities" panels which have appeared in the magazine.

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IN TRANSITION

The modern Eskimo is a queer combination of the old and the new. Racially Asiatic, he is slow to relinquish the time-proved arts and crafts that his people have practiced for thousands of years, but he is relatively quick to grasp new and better things. He is quick in learning to handle mechanical equipment at the mines and power boats like the one above. But he will promptly revert to use of a skin boat when hunting.

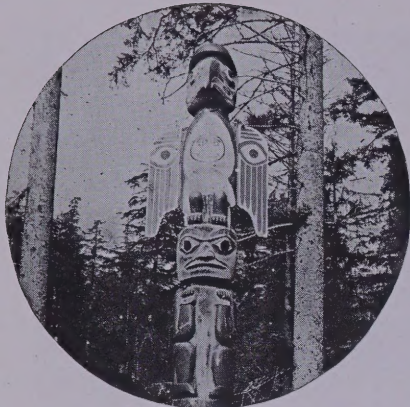
FOOD

The former abundance of food from the sea was the main reason for the Eskimo choosing his home on the cold and otherwise inhospitable Arctic shores before the coming of the white man. The walrus was one of his mainstays of life, both for food and for his ivory tusks, which he fashioned for many various uses.



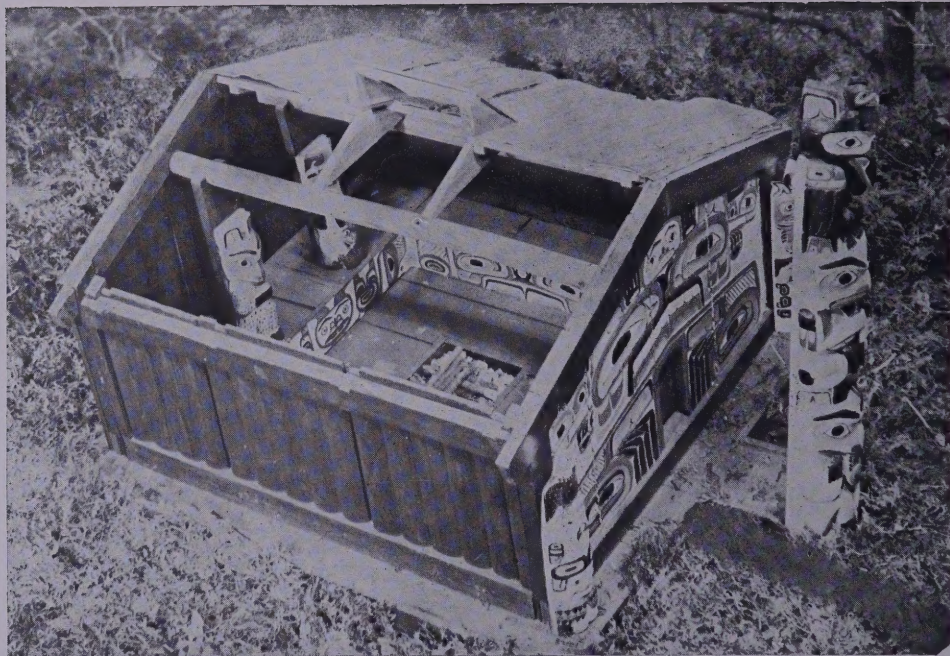
WHITE WHALE

The Beluga, or white whale, is a favorite source of food for the Eskimos, and its white meat, which tastes and looks much like pork, is regarded as a delicacy. The color of the mammal is almost pure white; the maximum length is 12 feet; and the back fin is replaced by a low ridge.



THE CREATOR

To all of Alaska's natives the Raven was sacred. From British Columbia to the Arctic the Raven, in Indian and Eskimo lore, was the Creator—the source from which life of the universe sprang.



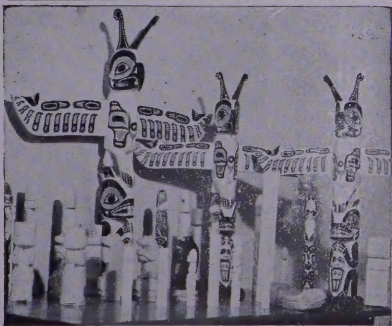
HOME OF THE FAMILY

The ancient community house was decorated with a surprising mass of carvings, inside and out, as shown by the above authentic model. Often much of the history of the family was pictured in these carvings. The family totem stood before the house and special poles like the one at the left above were carved and erected to commemorate special occurrences.



HOUSE TOTEMS

An unusually well - preserved pair of matched house totems are the two shown at left. They were taken from the interior of a Community house, and supported timbers like the totems in the picture of the remains of an old Community house at Kasaan village, Alaska, above.



SOUVENIR TOTEMS

Totem carving is still carried on, but only to supply the demand from the white man. Thousands of souvenir totem poles, to be sold to curio shops, are carved every year by the young and old Indians in Southeastern Alaska.





LINCOLN TOTEM

The figure on the page to the left topped a totem pole at Tongass Island, near Ketchikan, and was supposedly inspired by a visit of statesmen to Alaska shortly after the Territory was taken over from Russia in 1867. The figure wore a carved replica of a silk hat and was known as the Abraham Lincoln totem. At the right is an old South-eastern Alaska grave totem.



KILLER WHALE

The carved log in the foreground of the picture at left is a rotted figure representing a huge killer whale which once surmounted a totem pole at Kasaan. The carving on its back represents the whale's huge dorsal fin.





OLD TOTEM POLES

The sad state of decay into which many of the South-eastern Alaska Totems had fallen before restoration was attempted is well illustrated by these pictures from the widely scattered villages. The picture at the lower left well shows the great age of some of the poles. This picture was taken more than fifty years ago and at that time the sediment that had collected on top of one of the poles was supporting a good-sized tree. Below: Chief Shakes house and totems at Wrangell before restoration.





LOVER'S LANE

This lane, lined with remarkably well-carved examples of the Indian totem carver's art, has long been a beauty spot of the historic Sitka, Alaska.

EYES

A striking feature of all Alaska Indian totem poles is the huge eyes, often carved or painted on wings and joints as well as on the features. They often were made to represent 'life' or 'action.'





MISSIONARY TOTEM

The "Missionary" Totem is one of the last of the authentic poles. It commemorates the advent of Christianity into the lives of the Alaskan natives.

ON DISPLAY

Traders and curio dealers have at times been able to make substantial collections of their own. One specialized in the collection of "Bear" Totems and over a period of years built up such a collection that his store became known as the "Bear Totem" store. At right are some of the restored totems at Saxman village.



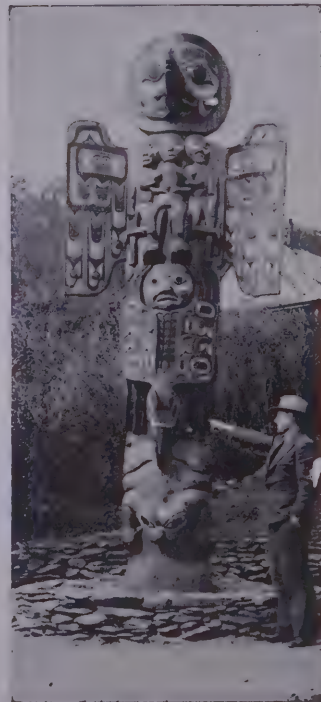


DUGOUT CANOE

The Indians of Southeastern Alaska, making long voyages in stormy inside waters and often along the shores of the ocean itself, required something more sturdy than the birch-bark canoes of the Interior Indians. For a primitive people, they showed remarkable ingenuity and constructive ability in making dug-out canoes. Many were big war canoes, from twenty to sixty feet long. Above is a small, unfinished canoe for trolling.

RAVEN FLOOD TOTEM

The Indians had their story of the flood. The totem below tells of the rescue of man, not by Noah, but by the Indians' Creator, the Raven, who holds three rescued Indian children in his "arms."





HYDAH TOTEMS

Many of the totems of the Alaska Indians resemble those of the South Sea Islanders as well as of the early Indians of Mexico and Central America, who carved them of stone. The grave totem, above, at Howkan, particularly resembles the totems of the South.

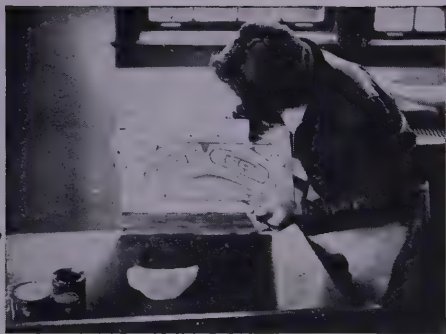
MARBLE GRAVESTONE

The influence of the white man on the Indian in his transition from the primitive life to that of the civilized native of today is indicated in this grave-yard where the wooden "Thunder-bird" totem stands in the background near the more modern marble headstone of Kate Scow, which still has its carved but more natural image. The transition from the old life was quite rapid, but gradual enough to be noted in its influence on the last totem poles carved by the Indians before they gave up the practice of erecting them to acquire prestige.



INDIAN ART

The Indian actually developed a form of primitive art which must be studied to be fully appreciated. The box on the robe, above, is intricately decorated and is formed of one piece of wood, without the use of any nails or screws.



STUDENT

The young Indian boy above produced a decorated box similar to those made by the Indians before they acquired modern white man's tools.

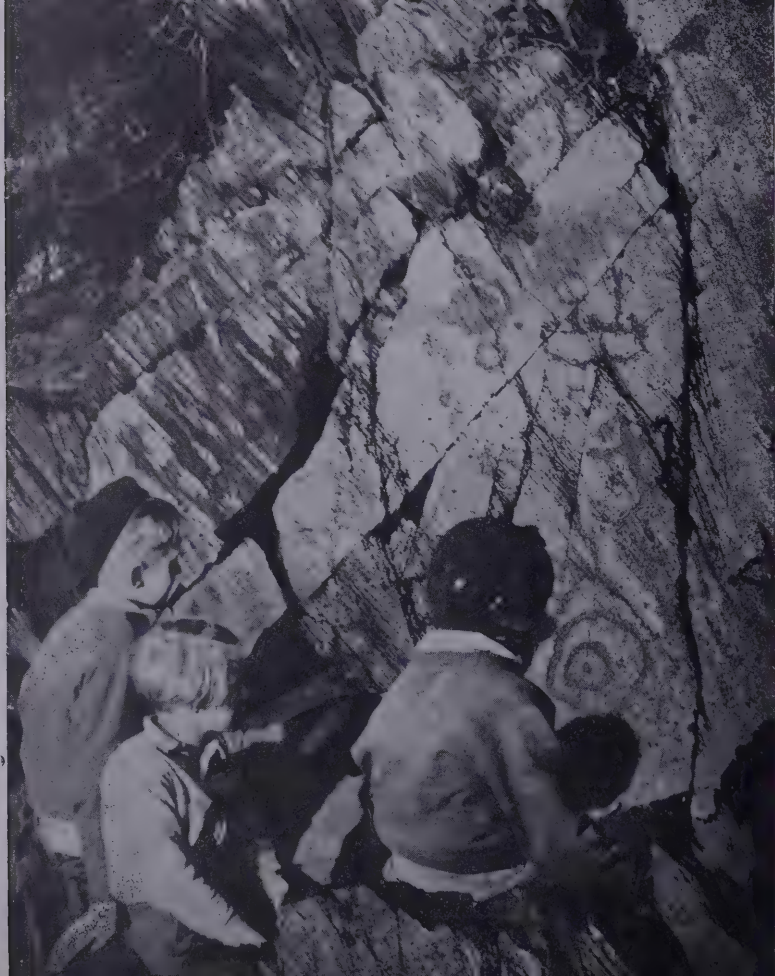
ANIMALS IN HUMAN FORM

It was natural for the Southeastern Alaska Indians to work with wood, for they lived in a land covered with a great forest. Most of their carving depicted animals, which quite often had human faces, because they truly believed in Animism, and that the animals were human spirits in the shape of animals.



PETROGLYPHS

Even the old Indians of today are unable to explain the meaning of the rock carvings which are found on the beaches in many parts of Southeastern Alaska. One theory is that the Indians of prehistoric days made the carvings merely to while away the time while awaiting the salmon runs near the creeks.





SIGN WRITINGS?

Another theory of the reason for the petroglyphs is that the Indian fishermen used them to indicate where food might be obtained, particularly to identify salmon streams. There is a certain plan to the carvings and a sameness can be detected.



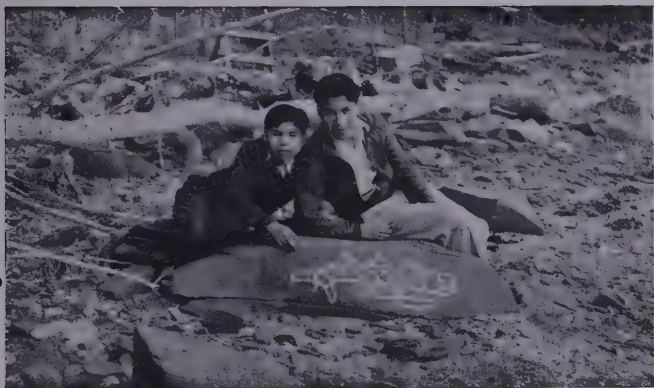
TOTEMIC DESIGNS

The petroglyphs always faced the sea. Thus, a person walking along the beach, unless he looked landward, might not see the markings on the rocks. Some of the carvings were 'crests,' or other totem designs.

SPIRALS

Many of the petroglyphs take the form of spirals, like the one on the big basalt rock above, and have a certain resemblance to whirlpools. Thus, they may have been suggested by the sea, or by a legend pertaining to the sea.





STRANGE CHARACTERS FOUND

Sea monsters, "lightning snakes" and other figures often are found among petroglyphs. Even faces, like that below, were carved on the rocks. There is little likelihood, however, that the Indians considered their carvings as art.





DRIED SALMON

The Indians of all parts of Alaska, even in the Interior, subsist mainly on salmon, of which there is an abundant, easily obtained supply. The salmon are sometimes smoked, most often split in two and hung up to dry, like those pictured above.

RIVER PEOPLE

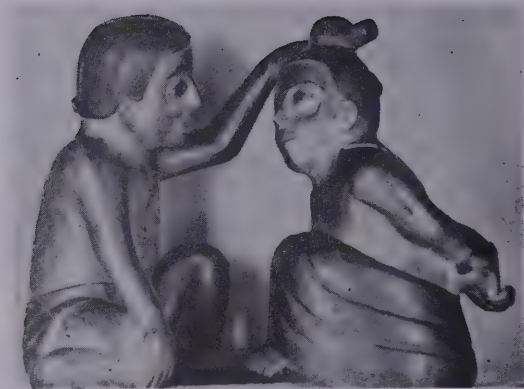
The Indians of Interior Alaska live principally along the rivers, where they trap animals for food in the winter and catch salmon in the summer. Fish wheels, and primitive wooden traps, are principally used to catch the salmon. Smaller fish are so plentiful that they can usually be caught easily with the most simple methods.





SALMON FISHERMAN

To all of Alaska's peoples, fish is important commercially and as a source of food for themselves. The huge runs of salmon to the spawning grounds every summer are of utmost importance, and from the ocean to the smallest streams the fish are pursued with nets, hooks and gaffs. Only Indians, and then only to provide food for themselves, are permitted to fish the streams—commercial fishermen are required to keep away from the creek spawning grounds in order to give the salmon a chance for survival.



THE MEDICINE MAN

The Indian Shaman of Southeastern Alaska professed to be able to kill "souls," to cure sickness, to talk for the spirits of good and evil, and to expose witches who, he would declare, were the cause of evil activities. Shamanism had a tragic effect on many early-day Indians. For instance, if an Indian was accused of witchcraft he might be subjected to "third-degree methods, until he "confessed" or died. This often consisted of having his hands tied behind his back and a stick of devil's club thrust through a loop in the hair in the manner shown in the carving above. At right is a Shaman's carved stone charm.





SPIRIT CATCHERS

The Shaman's "medicine" consisted of rattles, stone and bone charms, and he often wore a mask or the horns of a mountain goat. His kit also included a hollow bone tube through which he sucked out evil spirits from the sick.



WHALE HUNTERS

Before white whalers invaded their domain, the Eskimos lived easily from the large number of whales they killed with spears and harpoons each year. Now they have more modern vessels and often use wooden boats like the above.

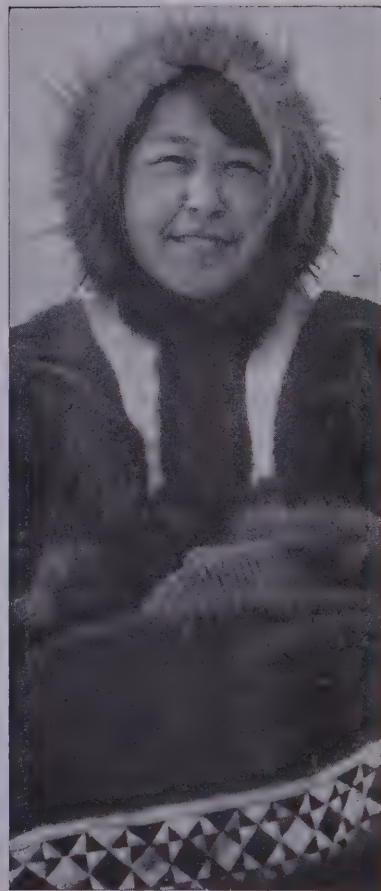
ARTISTIC WORKMEN

Having much spare time, Eskimos have always dabbled in the art of ivory carving. They were able to duplicate, in miniature, most of the things with which they were familiar. In recent years they have taken to carving exquisite articles like the model of a ship, in picture at left.



TO ESKIMO LAND

From the land of the Southeastern Alaska Totem Indians to Eskimoland is a long trip. Totems are not found beyond Icy Straits, where the famous Inside Passage meets the head of the Gulf of Alaska. Across the wide Gulf, the Alaska Peninsula thrusts southwest to the Aleutian Islands, land of the Aleuts. To reach Eskimoland, it is necessary to cross the Gulf to Seward, then for many days to travel aboard a ship such as the "Starr," above, down the east shore of the Alaska Peninsula, through Unimak Pass, skirting dangerous shores like those in the background all the while, thence northward for additional hundreds of miles to Bristol Bay where the first of the Eskimo tribes begin to make an appearance. From Bristol Bay, Eskimoland stretches north into the Arctic and east along the northerly fringe of the Continent to Hudson Bay.





THE KYAK

The Eskimo is one of the best boat builders on earth. His tiny, one-man kyak, framed with vine willow, bound together with rawhide and covered with native tanned walrus hide, is a masterpiece of marine craftsmanship. In such a frail little boat he ventures far to sea in search of the walrus.



HOME

The homes of the Eskimo, always beside the sea, vary from snug cabins to driftwood hovels hugging the cliffs of isolated King and Diomed Islands.



THE DIGGERS

In spite of the rigorous climate, Eskimos have lived on the shores of the Arctic for ages, long unmolested by the white man. Sites of old villages are nowadays often uncovered and the ivory and bone implements found give hints as to the past.



DOGS AND THE MAN

In his way, the Eskimo is skillful, as he must be to live to an old age in the Far North. Important to him in winter are his dogs, but in summer they are a nuisance.



CHILDHOOD

Although many die in babyhood, the Eskimo child lives a happy life at first, though sharing in the duties of caring for the other children, of which there are often many in a family. They are often rather attractive in youth, and marry at the ages of fourteen to eighteen.

OLD AGE

Tribal superstitions are still deeply ingrained in the older Eskimos and in some ways of life they have not changed a great deal. The women carry on the work of the home as long as they can, sew mukluks, parkas and prepare food. Years ago old people no longer useful were taken out and left alone to die by slowly freezing,





DANCERS

The Eskimos are a fun-loving people, and prone to celebrate for no other purpose than the fun of celebrating. Below, a dancer performs at an Arctic beach camp for the amusement of his drum-beating tribesmen crouched in the shelter of an upturned oomiak. The women watch from the background.



WORK ANIMALS

Standard Eskimo modes of travel remain the dog-team and sled in the winter, boats of one form or another in the summer. No village is complete without its quota of dogs and boats. The dogs go along with their masters on long trips to river camps, summer fishing trips and long winter hunts.





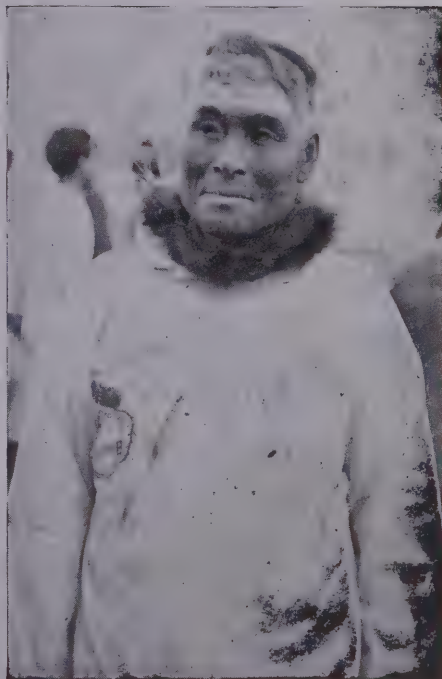
ON BEACH AND ICE

Against a backdrop of modern civilization, Eskimo children play on the gold-bearing beaches of Nome during the summer, and when winter comes, the women jig for Tomcod through the ice of the roadstead exactly as their mothers and grandmothers did in the past.



KEEPING WARM

Eskimo mothers carry their babies in their parka hoods so that the child is kept warm by the heat of the mother's body. Below: The "King" of King Island. Each fall he gathers his tribesmen from the beaches of Seward Peninsula and leads them to their cliff village on the Island for the winter's hunting. Each spring they return to the beaches of Nome to work for wages, fish the mainland salmon streams, and carve ivory souvenirs.







DRILLER

Lacking wood, the Eskimo was of necessity forced to turn to ivory for many implements, and while carving them he decorated them. His tools were crude, and only of late years have they been improved upon to any extent. The old ivory carver above patiently sinks a hole through a walrus tusk with a bow-drill.

SAWYER

The ivory worker below cuts a tusk with a primitive saw. The influence of sea life on his environment is very evident. The boots he wears are made from seal and walrus hides, while the hulk of the big boat in the background is made of walrus hides which are stretched over a framework of vine willow.





WINTER CAMP

Of utmost importance to a winter camp is the wood supply. Adequate provision must also be made to keep the food supply above ground, away from the dogs and prowling animals. This is accomplished by a cache, or platform of wood, as in the picture above.



CLOTHING AND FOOD

The clothing of the Eskimo has never been improved upon by the products of civilization, nor has civilization as yet produced foods as adequate to the demands of the Arctic as are the fats of the sea animals. White men in winter camps like those at the left endure severe punishment because they are unable to adapt themselves entirely to the ways of the Eskimo. The Eskimo, clothed in furs, and mentally and physically adapted to the rigors of the Arctic winter, accepts the punishing climate as a normal environment. Left to himself, with his fish and game and sea mammals, he lives quite well without the aid of civilization. The seal poke, like the one hanging between the two women, below, is irreplaceable in his economy. The skin is peeled from the seal, inside out, the openings tied, then the skin is filled with seal oil and hung up—a tank of food and fuel for winter.





PLUMP

Eskimo children are never scrawny, and possess an amazing vitality. Their diet of fats makes them almost impervious to the Arctic winter.

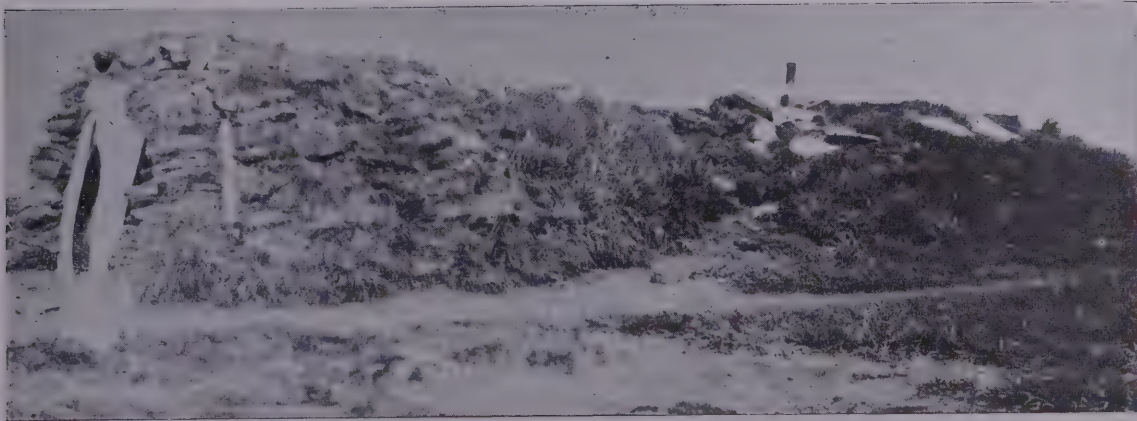
GRAVE

Eskimo burial customs are still crude, due largely to the difficulty of digging into the perpetually-frozen ground. The corpse is therefore laid on the earth and covered with moss and stacked driftwood, as at right, to keep animals away.



IGLOO

The cold and the difficulty of obtaining food for building, causes the Eskimo and the white man alike to take to the earth for building materials and sometimes actually to burrow into the earth for warmth and protection from the elements. At left is a larger-than-usual sod house, which is the real igloo of the Alaska Eskimo. He builds them of snow and ice when on short trips.





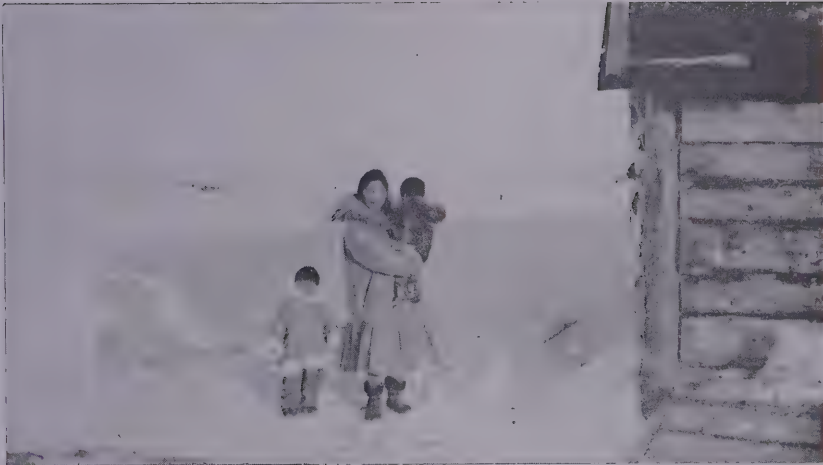
HARPOONED

An Eskimo hunter drives his harpoon deep into the body of a whale. In the background, out of the picture, his companions on the hunt stand ready to pay out the moment the harpoon strikes until the whale is dead—or free; it's a struggle against the strength of men and the strength of the whale. The Eskimos have taken everything from the diminutive white whale, or beluga, to the great sperm whale in this manner for a great many generations.

THE CATCH OF WHALES

Men, women, children, missionaries, teachers, dogs—the entire village turns out when a whale is landed, and everyone gets a share. Missionaries and teachers often store their share, returning it to the natives the next winter. A feast invariably follows the catch.

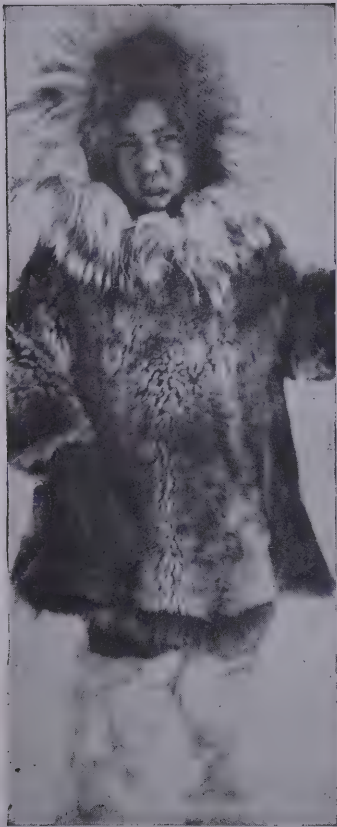




CITIZENS

Today, thanks to the Missions, the U. S. Office of Indian Affairs, and their own ability to take punishment, the Eskimos and Indians are educated, dependable, and fairly progressive citizens who cast their votes at the elections, and lead an orderly life. The influence of the Missions is well illustrated by the picture at right, of a group of Indian children playing in the shallow water before the famous Holy Cross Mission school.





FUR-CLAD

The animals of the Arctic grow the coats best suited to withstand the rigors of the North. Human beings use the Arctic animals' furs for their own protection during winter.



DOGS AND REINDEER

Dogs and reindeer are important in the economy of the Eskimos—but dogs and reindeer do not mix, and must be kept apart. The reindeer are herded, and only occasionally used as work-animals. The dogs are used in winter.



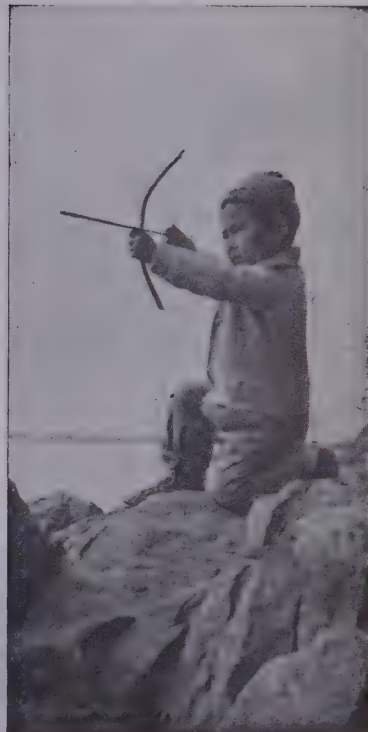


FOR USE IN THE HEREAFTER

The Eskimo's belief in life after death—even before the coming of the Missionaries, is illustrated by the picture of an Eskimo grave, above, surmounted with things he used on Earth which his relatives and friends expected he would need in the Hereafter. Often the articles placed on the graves—which sometimes included food—would disappear, but prowling animals and human thieves can be given the blame. With few exceptions, the Eskimos no longer waste their worldly goods in this strange manner.

ARCHER

The Eskimo boy, listening to the tales of hunting prowess of his relatives, dreams of the day when he can partake of like adventures. But when he grows up he will use a rifle—not the out-moded bow.





EARLY-DAY INTERIOR INDIANS

The first contact of the Indians of Interior Alaska with the white man was about 1850. In 1866, a Telegraph Expedition made its way up the Yukon River to Fort Yukon. The Indians still decorated themselves with gaudy leather and fur clothing and often wore feathers in their hair. An artist with the expedition, Frederick Whymper, made the sketches on this and on the opposite page.





FORT SAINT MICHAEL

The Alaska Indians, like those of the plains, were quite warlike and resented the intrusions of the white men when they first arrived, so it was necessary to build forts for protection, like that at St. Michael, above. The Russian fort was garrisoned, in 1866, with about ten Russians when the American Telegraph Expedition arrived. The place later became a transfer point for gold prospectors in the rush up the Yukon in 1896 when thousands arrived there.



SOME WEAR HIGH HEELS

Eskimos living near white men's villages will adopt the white man's style of dress and the white man's influence is shown in the dress of the Eskimo woman at the left who has a cotton dress, a leather belt, and a shawl, though she carries her child in the usual Eskimo manner. The child itself wears a knitted woolen hood. In the picture below is seen the snow igloo which the Eskimo occasionally builds while away from his camp.





THE YUKON EEL MIGRATION

A run of Lamprey eels under the ice of the Yukon River during the early part of November each year creates excitement and sport and provides a choice food for the Indians and Eskimos of the Lower Yukon. The eels, enroute to their spawning grounds, come from the sea in millions. The mighty Yukon is usually covered with ice to a thickness of eighteen inches in November and in many places it is as smooth as a mirror. In order to rest, the eels attach themselves to the under part of the ice, with the use of their mouths which act as suction cups. Often it is possible to see great schools of them holding on to the clear ice in this manner. The natives pursue them up the river by cutting holes in the ice ahead of the migration and spearing them with "rakes" with sharp teeth. The eels freeze the minute they touch the top of the river's ice.



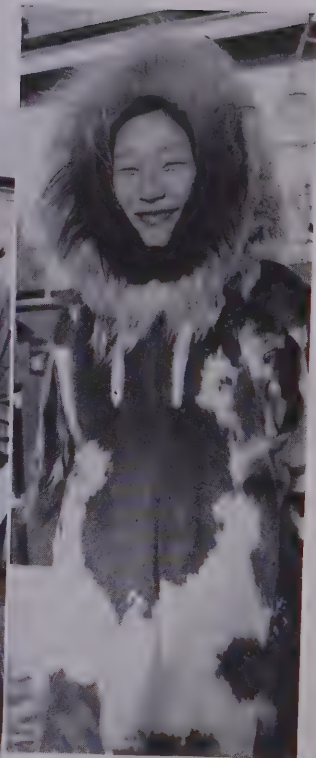
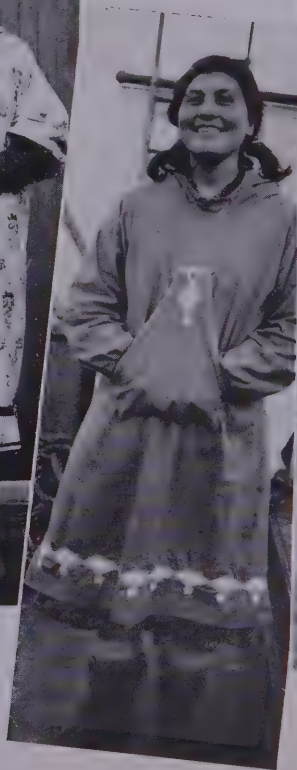
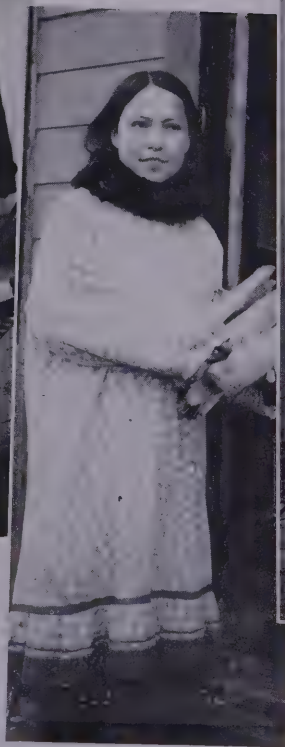
MAN OF KNOWLEDGE

Having no written language or books of their own, old men like eighty-year-old Atmik, of Koyuk, below, act as storehouses of knowledge and history. With them, except for such legends as are now being stored up by present-day writers in English, will go the stories of the earlier days.

TOMCOD FISHERMAN

The Arctic abounds in fish of many kinds and one of the most plentiful in the Bering Sea is the Tomcod. This the Eskimo fishes through a hole cut in the ice. The water in the hole has to be constantly cleared of slush with a plate or a scoop or it would soon freeze solid again. The Eskimos' fishing gear is of the kind which makes it unnecessary for him to get his hands wet. The hook has no barb, so the fish is easily flipped off without handling when it is landed on the ice where it freezes almost instantly. The fisherman uses a lure. He jerks the fish to the surface as soon as it strikes. He raises the line with a sidewise swipe of a wooden stick.





ESKIMO TYPES

There is a considerable difference in the Eskimos of different parts of Alaska, as illustrated by the pictures on this page. Reading from left to right: the first young woman is a native of Kotzebue; the second and third of St. Lawrence Island; the fourth is a part-Russian, part-Eskimo girl; and the one at extreme right makes her home at Wales on Bering Strait.



DIGGING TOOLS

Tools used by the Eskimo have naturally been primitive, mostly of bone, but he is discarding them in favor of the white man's iron cutting-instruments. The boy above is using the primitive Eskimo seekluck.

SCHOOL CHILDREN

Schools are provided by the United States Office of Indian Affairs for even the most remote villages and, as a general rule, the young Eskimos like to attend. The teachers usually instruct in health rules and act as doctor and nurse as well. A handicap to proper education, however, is the fact that the Eskimos are often on the move and children are taken on hunting and fishing trips.



DOMESTICATED CARIBOU

Reindeer are really domesticated caribou, and were first imported from Siberia in 1892. Whereas the caribou were domesticated by the Lapps and other nationalities of Northern Europe and Asia, to whom they are all-important, they have not been much used by people in Alaska as work-animals. They are occasionally hitched up for short runs, however, or for sporting events, as in the pictures on this page.



LAPLAND HERDERS

Laplanders came with the first shipment of reindeer to Alaska and they helped build corrals from the driftwood of the northern beaches and taught the Eskimos how to care for the deer. The reindeer industry eventually spread from the Bristol Bay region in the south to far distant Point Barrow in the north.



FOR FOOD AND CLOTHING

From the fawnskins of the young reindeer the Eskimo makes warm, durable parkas, and from the skin on the legs of the grown reindeer, mukluks, or boots, that protect the feet from the cold of the Arctic, are fashioned. The Eskimos also make use of every other part of the reindeer, eating even the contents of the stomach, the hoofs, the marrow in the bones, the heart, blood, fat, tongue and other parts of the head.

BIG HOOFS AND ANTLERS

A distinguishing feature of the reindeer is that both sexes have antlers. These are remarkable for their long, equally-branched horns, and particularly for the fact that of the brow antlers, which are greatly palmated, one is usually aborted and hangs over the face. The reindeer's hoofs are wide-spreading and enable him to travel on snow just as the hoofs of the camel enable him to travel over the desert sands.



THE CARIBOU'S FIRST COUSIN

Few reindeer have ever been really domesticated by the Eskimos. Until recently the herds roamed unguarded, pasturing and ranging at will. Eurasian first-cousins to the American Caribou, they cross readily with the caribou. Many reindeer have been known to join the caribou herds and drift away.





A STOCK YARD

Reindeer are slaughtered annually under the supervision of an official of the U. S. Office of Indian Affairs. A corral is usually constructed of snow and brush, the animals are driven into it, shot or stabbed, skinned, chilled, and packed away in "cold storage" holes dug into the perpetual ice of the northern tundra.



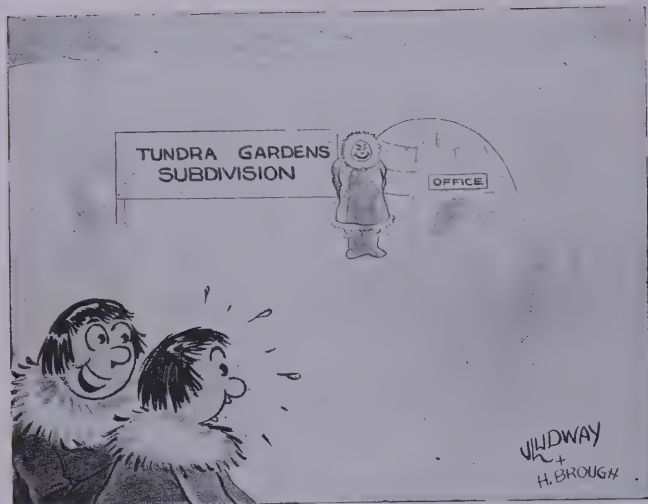
TAIL OF A WHALE

The capture of a whale is always an occasion for celebration. It is a source of bone for many uses as well as of much food.



FOOD SUPPLY

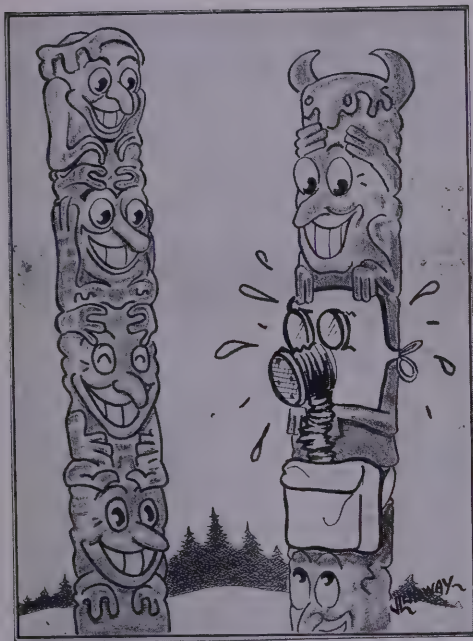
Reindeer, originally imported for the benefit of the natives, eventually fell into the hands of the white man. Now, again, however, all reindeer are owned either by the Eskimos or the Government, having been purchased from their white owners. The reindeer replace the meat supply lost to the Eskimos through the inroads made upon their wild animals by the commercial demands of the whites. Above is another view of a reindeer corral of snow and brush with a large herd ready for the killing.



"He says that they've just built a highway to Alaska!"



"Stop, stop! You won the cup two days ago!"



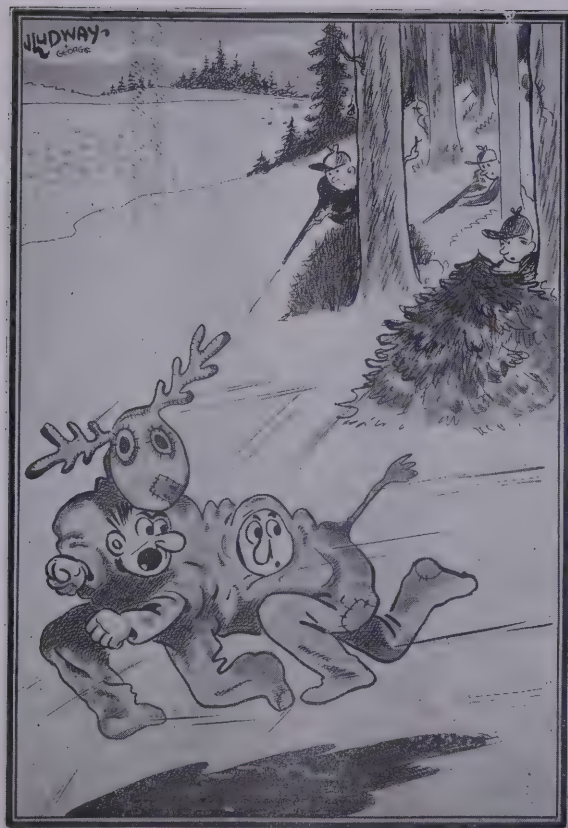
"Yamuck has been reading some of that air-raid propaganda again, fellows."



"Steady now, boys.
I think we have
him fooled."



"You've been so COLD to me lately."



"I guess this idea of ours for getting deer isn't so hot!"



"'Industriously working' nothing! Sonny's just playin' a game!"



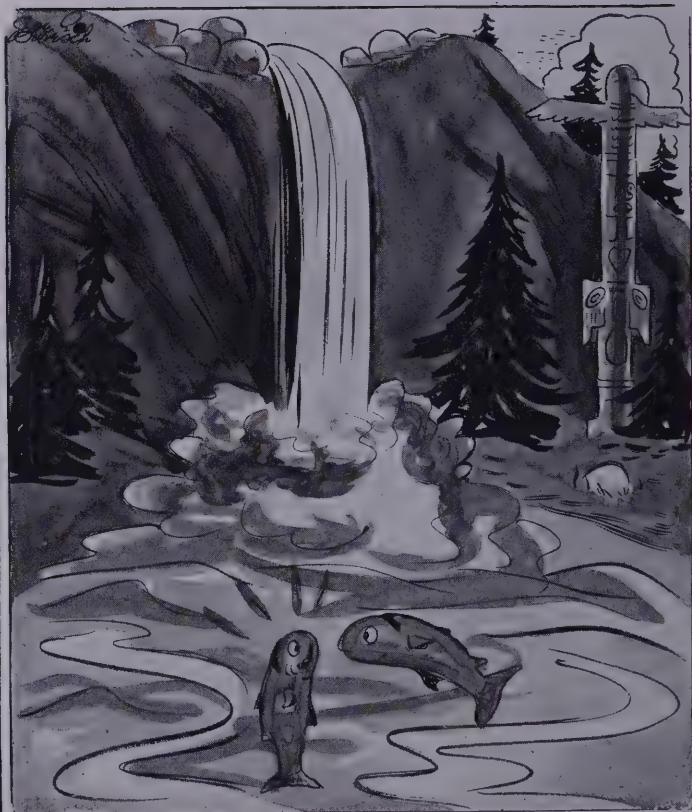
"I think we musta put it in the wrong place."



"Sonny's sending his sweetie a valentine."



"An' YOU told ME that 'T' stood for 'TECHNIQUE'."



"We'll have to portage around this one."

ALASKA *By Weil* ! ODDITIES !



SOME GAL!

PREVIOUS TO MAY 1940, MRS. R.A. ROSE HAD FIRED NOTHING LARGER THAN A .22. IN MAY, SHE AND HER HUSBAND WERE HUNTING NEAR ANCHORAGE WHEN SHE DECIDED TO TRY A .30-'06 AND HER SIXTH SHOT BROUGHT DOWN A 900 POUND BROWN BEAR!



NO ICE NEEDED IN THIS PUNCH!

IN THIS CASE THE PUNCH WAS SURROUNDED BY ICE. THE BOWL WAS A 500 POUND BLOCK HOLLOWED OUT. A FEATURE OF THE ELK'S INVITATIONAL DANCE - FAIRBANKS-1942.



3 TON NUGGET.....

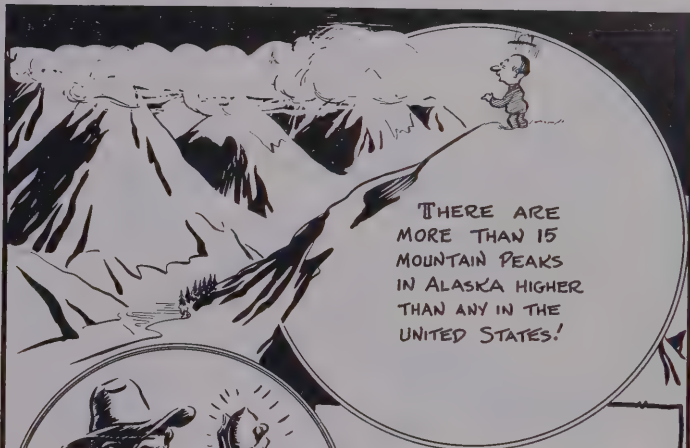
ONE OF THE LARGEST COPPER NUGGETS EVER FOUND WAS DUG FROM DAN CREEK BY J.J. PRICE.

-1940

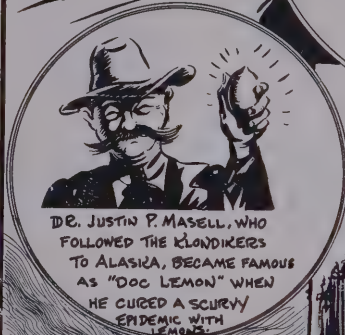


FOR SPITE, SWIFT-WATER BILL GATES ONCE BOUGHT UP ALL THE EGGS IN DAWSON (\$3000 WORTH) TO KEEP HIS GIRL, GUSSIE LAMORE - WITH WHOM HE TEMPORARILY WAS NOT ON SPEAKING TERMS - FROM GETTING ANY.

ALASKA *By Weil* ! ODDITIES !



THERE ARE MORE THAN 15 MOUNTAIN PEAKS IN ALASKA HIGHER THAN ANY IN THE UNITED STATES!



DR. JUSTIN P. MASELL, WHO FOLLOWED THE KLONDIKERS TO ALASKA, BECAME FAMOUS AS "DOC LEMON" WHEN HE CURED A SCURVY EPIDEMIC WITH LEMONS.



THE EXPLOSION OF THE VOLCANO, KATMAI, IN 1912, WAS HEARD 150 MILES AWAY!

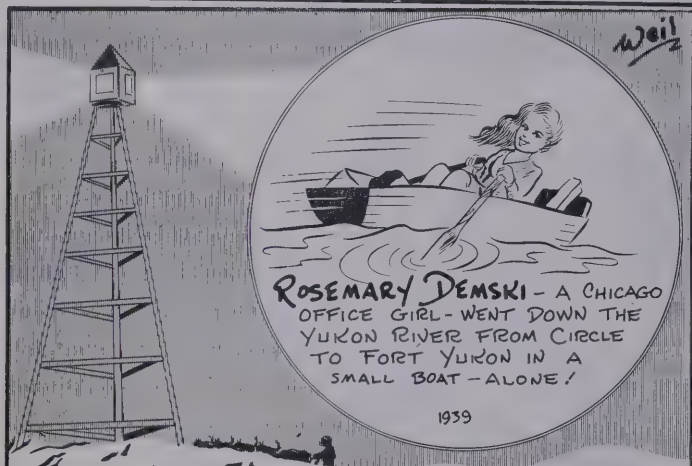


THE MIGHTY REDWOODS WERE ONCE COMMON IN ALASKA.

FOSSIL REMAINS OF THESE AND OTHER TREES HAVE BEEN FOUND ABOVE THE ARCTIC CIRCLE.

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ALASKA By CK Weil **ODDITIES!**

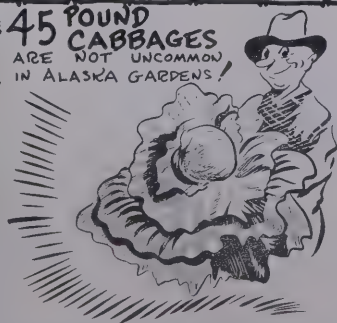


ROSEMARY DEMSKI - A CHICAGO OFFICE GIRL - WENT DOWN THE YUKON RIVER FROM CIRCLE TO FORT YUKON IN A SMALL BOAT - ALONE!

1939

POINT HOPE LIGHT, THE FARTHEST NORTH LIGHT IN ALASKA, IS MAINTAINED FOR SLED DRIVERS IN WINTER.

45 POUND CABBAGES ARE NOT UNCOMMON IN ALASKA GARDENS!



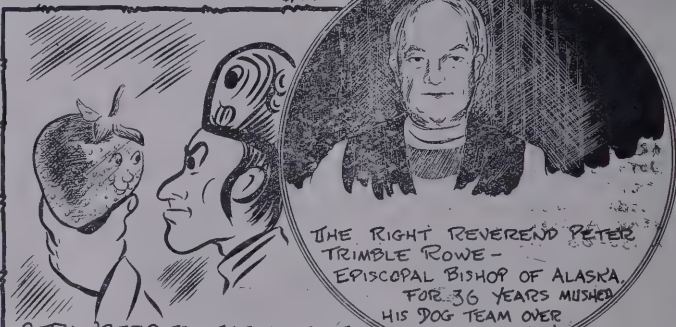
MOUNT MCKINLEY NATIONAL PARK IS THE ONLY NATIONAL PARK IN U.S. TERRITORY IN WHICH CARIBOU ARE FOUND.

ALASKA By CK Weil **ODDITIES!**



THE MOST PICTURESCQUE MOUNTAIN BRIDGE IN THE WORLD IS THE CANTILEVER BRIDGE ON THE WHITE PASS AND YUKON RAILWAY.....

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THE RIGHT REVEREND **PETER TRIMBLE ROWE** - EPISCOPAL BISHOP OF ALASKA, FOR 36 YEARS MISHED HIS DOG TEAM OVER 2000 MILES EACH YEAR!

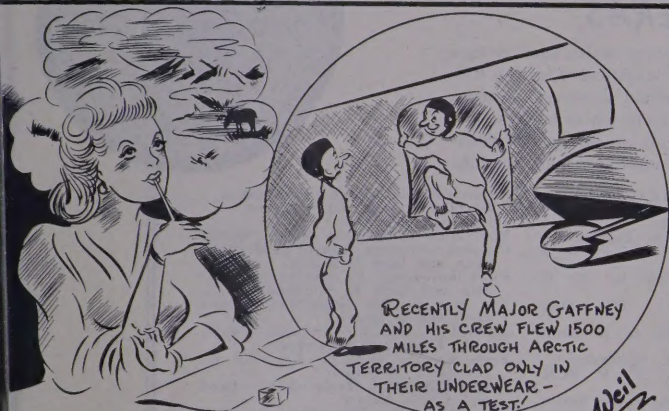
STRAWBERRIES - THE SIZE OF HENS EGGS GROW IN LOWER ALASKA BUT THE NATIVES WOULDN'T EAT THEM UNTIL 1900 WHEN THEY SAW THE WHITES DEVOUR THE BERRIES WITH RELISH.

ALASKA'S TWO GREAT NATIONAL FORESTS, THE TONGASS AND THE CHUGACH COMPRISE AN AREA OF 20,880,000 ACRES, ALMOST AS LARGE AS AUSTRIA!

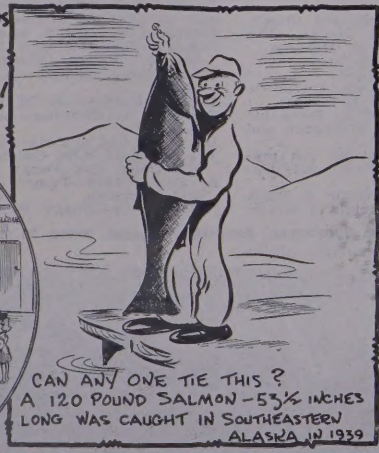
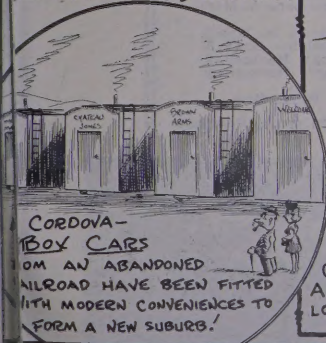


ALASKA ODDITIES!

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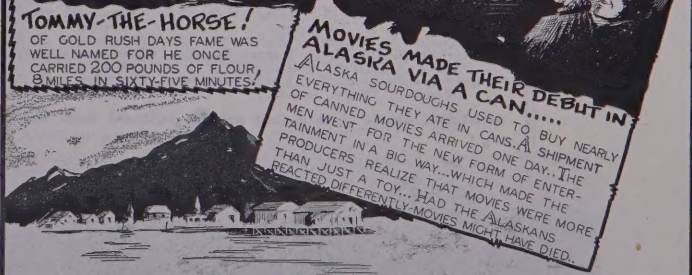
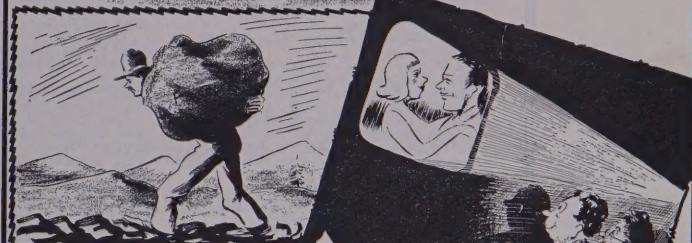
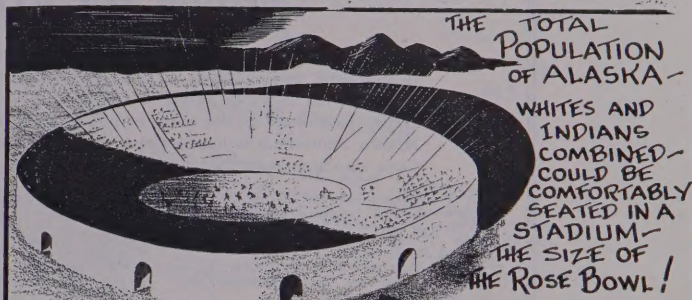


EACH YEAR MORE THAN 3000 APPLICATIONS ARE RECEIVED FOR JOBS IN JUNEAU SCHOOLS. THE STAFF IS 33 TEACHERS!



ALASKA ODDITIES!

By Weil



SITKA WAS A THRIVING FOREIGN TRADE CENTER WHEN SAN FRANCISCO WAS A HAMLET!

BEHIND THE CAMERAS

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Food—Alaska Game Commission.
White Whale—F. M. Menager.
The Creator—Schallerer's, Milotte, and E. L. Keithahn.
House Totems—Will H. Chase, U. S. Forest Service, E. L. Keithahn and Milotte.
Lincoln Totem—Joseph Yolo for U. S. Forest Service, and Schallerer's. (Grave Totem.)
Killer Whale—Joseph Yolo for U. S. Forest Service.
Old Totem Poles—C. M. Archbold for U. S. Forest Service (six top pictures), Hal Gould and Schallerer's.
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Animals in Human Form—C. M. Archbold for U. S. Forest Service (3), and Barrett Willoughby.
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Home—Kay J. Kennedy and Brown.
The Diggers—Dorothy Inman, Otto Wm. Geist, and F. M. Menager.
Childhood—J. C. P. Scottowe.
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On Beach and Ice—E. L. Keithahn, Lona E. Morlander, Unknown, and Brown.
Driller—J. C. P. Scottowe (on previous page), Hewitt's, and Unknown.
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A Stock Yard—Peggy Harmeling, and Unknown.
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